Pt 2 of 5 SCS

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For further information, contact:

By mail:

Concerned Relatives
c/o Post Office Box 654
Lafayette, CA 94549

By telephone:

Steven A. Katsaris (707)462-8721
Sherwin Harris (415)284-5541
Timothy O. Stoen (415)391-5020

To: WHOM IT MAY CONCERN

Date: April 17, 1978

Re: "CONCERNED RELATIVES": ACCUSATION OF HUMAN RIGHTS VIOLATIONS COMMITTED BY REV. JAMES WARREN JONES AGAINST OUR CHILDREN AND RELATIVES AT THE PEOPLES TEMPLE JUNGLE ENCAMPMENT IN GUYANA, SOUTH AMERICA

Dear Sir or Madam:

The documents you are about to read may strike you as simply incredible, but, sadly, they speak the truth. They were served on Peoples Temple officials in San Francisco on April 11, 1978. They prove, by sworn notarized affidavits, the unbelievable acts of Jim Jones which violate the laws and abuse the human rights of our family members. They quote the particular articles of the Universal Declaration of Human Rights (adopted by the United Nations General Assembly in 1948), and of the Constitution of the Cooperative Republic of Guyana, being violated.

As you read the affidavit of Steven Katsaris, ask yourself how you would react if Jones did to your daughter what he did to Maria Katsaris. As you read the Peoples Temple letter of March 14 about a "decision" to die, ask yourself how secure you would feel if your loved one was totally dependent on the mentality of its author. As you read Yulanda Crawford's affidavit about what Jones threatens to do to people who attempt to leave Jonestown, ask yourself if it is ethical not to act to stop such a man.

We are just beginning in this group effort to save our loved ones. Other relatives, previously terrified, are now joining us. We do not want to destroy Jim Jones or Peoples Temple. All we want is for our relatives to live in freedom, not a concentration camp. If you agree, won't you do what you can to intervene and help us?

Thank you from the depths of our hearts.

Sincerely,

Richard C. Wagner

Richard C. Wagner

DEPARTMENT OF STATE/AID/USIA
REVIEWED BY _____ DATE _____
RDS☐or XDS☐EXT. DATE _____
TS AUTH. _____ REASON(S) _____
ENDORSE EXISTING MARKINGS ☐
DECLASSIFIED☐ RELEASABLE☐
RELEASE DENIED☐
PA or FOI EXEMPTIONS _____

ACCUSATION OF HUMAN RIGHTS VIOLATIONS BY REV. JAMES WARREN JONES AGAINST OUR CHILDREN AND RELATIVES AT THE PEOPLES TEMPLE JUNGLE ENCAMPMENT IN GUYANA, SOUTH AMERICA

TO: REV. JAMES WARREN JONES

From: Parents and relatives of children and adults under your control at "Jonestown", Northwest District, Cooperative Republic of Guyana

Date: April 11, 1978

I. INTRODUCTION

We, the undersigned, are the grief-stricken parents and relatives of the hereinafter-designated persons you arranged to be transported to Guyana, South America, at a jungle encampment you call "Jonestown". We are advised there are no telephones or exit roads from Jonestown, and that you now have more than 1,000 U.S. citizens living with you there.

We have allowed nine months to pass since you left the United States in June 1977. Although certain of us knew it would do no good to wait before making a group protest, others of us were willing to wait to see whether you would in fact respect the fundamental freedoms and dignity of our children and family members in Jonestown. Sadly, your conduct over the past year has shown such a flagrant and cruel disregard for human rights that we have no choice as responsible people but to make this public accusation and to demand the immediate elimination of these outrageous abuses.

II. SUMMARY OF VIOLATIONS

We hereby accuse you, Jim Jones, of the following acts violating the human rights of our family members:

1. Making the following threat calculated to cause alarm for the lives of our relatives: "I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harrassed from one continent to the next."

2. Employing physical intimidation and psychological coercion as part of a mind-programming campaign aimed at destroying family ties, discrediting belief in God, and causing contempt for the United States of America.

3. Prohibiting our relatives from leaving Guyana by confiscating their passports and money and by stationing guards around Jonestown to prevent anyone escaping.

4. Depriving them of their right to privacy, free speech, and freedom of association by:

   a. Prohibiting telephone calls;

   b. Prohibiting individual contacts with "outsiders";

   c. Censoring all incoming and outgoing mail;

   d. Extorting silence from relatives in the U.S. by threats to stop all communication;

   e. Preventing our children from seeing us when we travel to Guyana.

The aforesaid conduct by you is a violation of the human rights of our loved ones as guaranteed by Article 55 of the United Nations Charter, and as defined by the Universal Declaration of Human Rights (adopted by the U. N. General Assembly on December 10, 1948). It is also a violation of their constitutional

rights as guaranteed by the Constitution of the United States, and as guaranteed by the Constitution of the Cooperative Republic of Guyana (adopted May 26, 1966).

III. THREAT OF DECISION TO DIE

On March 14, 1978 you, Jim Jones, caused to be written on Peoples Temple stationery a letter "to all U.S. Senators and Members of Congress" complaining of alleged "bureaucratic harrassment" and ending with this chilling threat:

> "[I]t is equally evident that people cannot forever be continually harrassed and beleaguered by such tactics without seeking alternatives that have been presented. I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harrassed from one continent to the next."

A copy of your letter is attached as Exhibit A.

We know how exact you are in choosing your words, and there is little doubt that this letter was dictated by you personally since it has been your policy over the years to dictate all letters sent to governmental officials on Temple stationery. Your letter seeks to mask, by the use of irrelevant ideological rhetoric, its real purpose, which is to divert the attention of U.S. Governmental agencies towards your abuses of human rights by putting them on the defensive.

The "1,000 U.S. citizens" you claim to have brought to Guyana include our beloved relatives who are "devoted to a decision that it is better even to die." We frankly do not know if you have become so corrupted by power that you would actually allow a collective "decision" to die, or whether your letter is simply

a bluff designed to deter investigations into your practices. There is supporting evidence for our concern in the affidavit of Yolanda Crawford, attached hereto as Exhibit B, which shows that you have publicly stated in Guyana that you would rather have your people dead than living in the United States, and that you have solicited people to lay down their lives for your cause. You certainly have been successful in making us fearful as to your intentions.

We hereby give you the opportunity now to publicly repudiate our interpretation of your threat. If you refuse to deny the apparent meaning of your letter, we demand that you immediately answer the following questions:

1. When you refer to "a decision that it is better even to die than to be constantly harrassed", has this "decision" already been made or is it to be made in the future? If made, when and where? Were our relatives consulted? Did anybody dissent? By what moral or legal justification could you possibly make such a decision on behalf of minor children?

2. When you say you are "devoted" to this decision, does that mean it is irreversible? If irreversible, at what point will the alleged "harrassment" have gotten so great as to make death "better"? Would it be an International Human Rights Commission investigation, or an on-premises investigation of your operations by the U. S. Government? Who besides you will decide when that point "to die" is reached?

We know your psychological coercion of the residents of Jonestown to be so "totalitarian" that nobody there, including adults,

could possibly make such a decision to die freely and voluntarily. The evidence is that our relatives are in fact hostages, and we hereby serve notice that should any harm befall them, we will hold you and Peoples Temple church responsible and will employ every legal and diplomatic resource to bring you to justice.

IV. MIND-PROGRAMMING AND INTIMIDATION

The affidavit of Steven A. Katsaris, attached hereto as Exhibit C, is a personal account of his experiences in Guyana. It reveals the terrifying effect of your mind-programming on his daughter, a bright 24-year old, which has caused her to deny belief in God, to renounce family ties, and to manifest symptoms of sleep-deprivation and a serious personality change.

Yolanda Crawford's affidavit (Exhibit B) is an eye-witness account of your activities in Guyana by someone present with you. The affidavit shows that you, Jim Jones, preach there the following doctrines: a) that you are God and there is no other God, b) that the United States is the "most evil" nation in the world, c) that allegiance to your cause must replace family loyalty and that parents should be handled at a distance for the sole purposes of collecting inheritances for the cause and of getting them not to cause trouble.

The evidence also shows that you have instituted the following practices in Guyana: a) a centralized chain of command whereby all decisions of significance are to be made by you and once made, must be followed by Temple members under threat of punishment; b) the stationing of guards around Jonestown to prevent persons

from escaping; and c) the use of degrading punishments (for example, eating hot peppers), sleep-deprivation, food-deprivation, hard labor, and other coercive techniques commonly used in mind-programming.

The evidence also shows that you, Jim Jones, confiscate the passports and monies of people upon their arrival in Guyana, prohibit individual contacts with "outsiders", censor incoming and outgoing mail, prohibit telephone calls by Temple members when in Georgetown, and require Temple members to travel in groups. Ms. Crawford's affidavit also shows that you have publicly threatened that anyone who tries to leave the "cause" will be killed.

The aforesaid conduct by you is a wanton violation of the human rights of our loved ones. It is also a violation of their constitutional rights. The physical intimidation is a violation of the penal codes of the United States and the Cooperative Republic of Guyana.

V. THE HUMAN RIGHTS BEING VIOLATED

We hereby bring to your attention, Jim Jones, the particular provisions which guarantee human rights and constitutional rights that you are violating:

1. Confiscation of Passports. Your systematic confiscation of passports and all of the monies of Temple members upon their arrival in Guyana is for the purpose of preventing them from leaving and returning to the United States. You are thereby violating Article 13, Section 2 of the Universal Declaration of Human Rights,

which reads:

> "Everyone has the right to leave any country, including his own, and to return to his country."

Your conduct is also a violation of Article 14 (1) of the Constitution of the Cooperative Republic of Guyana, which reads:

> "No person shall be deprived of his freedom of movement, that is to say, the right to move freely throughout Guyana,...the right to leave Guyana... ."

2. Prohibiting Telephone Calls. You systematically tell all Temple members upon their arrival in Georgetown, Guyana that they are not permitted, under threat of punishment, to make any telephone calls to family members in the United States or elsewhere, your purpose being to prevent negative information being imparted to relatives in the U. S. Your additional purpose is to overcome the bonds of family which might induce a Temple member to wish to return to his home in the U. S. This conduct is a violation of Article 19 of the Universal Declaration of Human Rights, which states:

> "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

This conduct is also a violation of Article 12 (1) of the Guyana Constitution, which reads:

> "Except with his own consent, no person shall be hindered in the enjoyment of his freedom of expression, that is to say, freedom to hold opinions without interference, freedom to communicate ideas and information without interference and freedom from interference with his correspondance."

3. Prohibiting Contacts With Outsiders. You systematically require that all Temple members, while in Georgetown, not communicate or visit with "outsiders" and not leave the communal headquarters (41 Lamaha Gardens) unless in association with other Temple members. You follow the same policy in Jonestown, enforcing your edicts with guards. Your purpose is to prevent anyone going to the U. S. Embassy and causing them to ask questions how you treat people. Your additional purpose is to discourage Temple members from being exposed to other religions or philosophies, and from viewing their lives independent of communal obligations. Your conduct is a violation of Article 20, Section 2 of the Universal Declaration of Human Rights, which states:

"No one may be compelled to belong to an association."

It is also a violation of Article 18 of the same Declaration, which states:

> "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Your conduct is also a violation of Article 13 (1) of the Guyana Constitution, which reads:

> "Except with his own consent, no person shall be hindered in the enjoyment of his freedom of assembly and association, that is to say, his right to assemble freely and associate with other persons."

4. Censoring Mail. You systematically require that all of the incoming mail and all of the outgoing mail of Temple members be censored by your staff. Your purpose is to discourage negative

information being "leaked" to people in the U. S. and to prevent facts about the "outside" world reaching Temple members which are at variance with your "party line". This is shown by the affidavit of Ms. Crawford with respect to the Ku Klux Klan marching in the streets. Because mail is the only means of contact available to our loved ones once they are transported to Jonestown, you have thereby effectively cut off all free expression and correspondance. Your conduct is a violation of the right of our relatives to privacy, family, and correspondance under Article 12 of the Universal Declaration of Human Rights, which states:

> "No one shall be subjected to arbitrary interference with his privacy, family, home, or correspondance * * *. Everyone has the right to the protection of the law against such interference."

Your censoring of mail is also a violation of Article 12 (1) of the Guyana Constitution, which is quoted above.

5. Extorting Silence From Relatives. You systematically require that Temple members who write to their family members in the U. S. threaten in their letters that they will stop all further communication if any criticism is made of you or Peoples Temple. For example, Donna Ponts is a 15-year old girl taken to Guyana in July 1977 without her father's knowledge and in violation of a court order requiring her to remain in California unless he gave permission. Attached hereto as Exhibit D is a letter from Donna to her grandmother which starts out saying: "Grandma, Hi! How are you doing? I hope you and everyone else are doing good". It ends as follows:

"I am sorry to hear that you called the radio station but since you did I will not be writing you any more."

Those of us who receive letters from our relatives in Jonestown find them standardized and unresponsive, as if written by machines. But since it is all we have, these letters are very precious to us. You have placed us in the agonizing dilemma of watching helplessly while the rights of our relatives are violated or losing all contact. We have chosen, however, not to yield to your extortion, which is a violation of Article 12 of the Universal Declaration of Human Rights, quoted above, and of Article 13 (1) of the Guyana Constitution, also quoted above.

6. Prohibiting Our Children From Seeing Us. Five of the parents who have signed this accusation have travelled from San Francisco some 5,000 miles in order to see their children since you took them to Guyana. The evidence is clear that you have instituted a most pernicious campaign to discredit us in our children's eyes, as can be concluded from the following experiences:

a. Steven A. Katsaris. On September 26, 1977 Steven A. Katsaris arrived in Guyana and attempted to meet with his daughter, Maria. She was prohibited from meeting with him, duress being employed by you to force her to lie to the U. S. Embassy that she did not wish to see her father because "he had molested" her. Mr. Katsaris had with him a letter from Maria inviting him and saying, "I love you & miss you." On November 3, 1977 Mr. Katsaris returned to Guyana to see his daughter, after first obtaining a promise of assistance from the Guyanese Ambassador to the United

States. After days of waiting, Maria was allowed to see her father but only in the presence of three other Temple members. Maria gave evidence of sleep deprivation and a behavior pattern extremely hostile and different from that ever manifested before. For the details of these two visits, refer to Exhibit C.

b. Howard and Beverly Oliver. On December 19, 1977 Howard and Beverly Oliver, together with their attorney Roger Holmes, arrived in Guyana in order to see their two sons, William S. Oliver (age 17) and Bruce Howard Oliver (age 20). In July 1977 both boys had told their parents they were going to Guyana "for two weeks." The Olivers had a court order from a California Superior Court for the return of William. They also had in their possession letters from each son saying "I love you". After spending eight days without success trying to see their sons, they were told that "Jim Jones had a council meeting" and the decision was that "it was best that we did not see or talk to our sons." Attached as Exhibit E is a handwritten account of Beverly E. Oliver, together with a copy of a letter from each son.

c. Timothy and Grace Stoen. On January 4, 1978 Timothy and Grace Stoen arrived in Guyana in connection with habeas corpus proceedings commenced the preceding August. Although they had a California Superior Court order which ordered you to deliver their six-year old child. John Victor Stoen, to them, you refused to let either parent even see their child. The evidence also shows that you have falsely accused Grace as being "unfit" (see Katsaris affidavit) and that on January 18, 1978 three Temple

members surrounded Timothy at Timehri Airport in Guyana and threatened his and Grace's lives if they did not drop legal proceedings (see Crime Report made to Guyana Commissioner of Police Lloyd Barker on January 18, 1978).

The aforesaid conduct on your part constitutes a violation of Article 12 (1) of the Guyana Constitution, quoted above, and Article 12 of the Universal Declaration of Human Rights, which states as follows:

> "No one shall be subjected to arbitrary interference with his...family... ."

VI. DEMANDS FOR RELIEF

We hereby demand that you, Jim Jones, immediately cease and desist from the aforesaid conduct and that you do the following additional acts immediately:

1. Publicly answer our questions regarding your threat of a collective "decision...to die", and publicly promise U. S. Secretary of State Cyrus Vance and Guyana Prime Minister Forbes Burnham that you will never encourage or solicit the death of any person at Jonestown, whether individually or collectively, for any reason whatsoever;

2. Remove all guards physically preventing our relatives from leaving Jonestown;

3. Return all passports and money taken from our relatives to them for their permanent possession;

4. Permit and encourage our relatives a one-week visit home, at our expense. (Because our relatives have been in Guyana for months (and some, for years), and because it is our belief that they

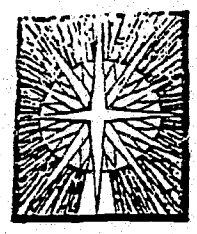
do not know the full Peoples Temple story and have been prejudiced against their families, we demand you demonstrate in practice your contention that they are their own agents by permitting and encouraging our relatives to visit their families in the U. S. for one week, with our guarantee that we will provide them with round trip air fare and not interfere with their return at the end of the family visit should they so choose.)

5. Permit our relatives to write letters to whomever they wish, uncensored and in private.

6. Permit our relatives to read letters sent to them in private and without censorship.

7. Abide by the orders of the courts in the United States which you have heretofore ignored.

8. Notify us within three days on your radio-phone network of your full acceptance and compliance with these demands by contacting: Steven A. Katsaris, Trinity School, 915 West Church Street, Ukiah, California 95482; telephone (707) 462-8721.



PEOPLES TEMPLE

OF THE
DISCIPLES OF CHRIST

Jim Jones, Pastor

March 14, 1978

"For I was an hungered and ye gave me meat;
I was thirsty and ye gave me drink;
I was a stranger and ye took me in;
Naked, and ye clothed me;
I was sick and ye visited me;
I was in prison, and ye came unto me.

"Then shall the righteous Answer him, saying,
When saw we thee an hungered And fed thee?
Or thirsty, And gave thee drink?
When saw we thee a stranger And took thee in?
Or naked, and clothed thee Or when saw we thee sick?
Or in prison, And came unto thee?

"Verily I say unto you, Inasmuch as ye have done it Unto one of the least of these... Ye have done it unto me"

Matthew 25:35-40

TO ALL U. S. SENATORS AND MEMBERS OF CONGRESS:

We at Peoples Temple have been the subject of harassment by several agencies of the U.S. Government, and are rapidly reaching the point at which patience is exhausted. Radical Trotskyite elements which defected from our organization when we refused to follow their violent course have been orchestrating a campaign against us. Two of these, Michael Cartmell and Jim Cobb, were actually discovered making ammunition several years ago. These same two persons have boasted about knowing persons in the IRS and FCC and using them to get back at Peoples Temple. They also vowed recently to several witnesses that they would see to it that our group of over 1,000 U.S. citizens (currently conducting a highly successful agricultural project in Guyana) were starved out by having funds cut off from the U.S. To date, several agencies have been attempting various forms of harrassment: First was the Social Security, which tried to deny legitimate beneficiaries of their rights by cutting off all checks that were coming to Guyana. Through the intervention of various government officials, we were able to have this reinstated as it should have been.

Now, however, we see that the IRS and Treasury Dept. and even the Federal Communications Commission, are trying to initiate ways to cut off our lifelines. The FCC has suddenly decided to pursue a very minor complaint that was registered a year ago. It is clear that the intention is to disrupt our essential medium of communication, amateur radio. Each week we contact thousands of amateur radio operaters; contacts and consultation with doctors in the U.S. have literally saved lives and have engendered tremendous goodwill in this part of the world. We consistently praise the U.S. over the airways and remain entirely supportive of U.S. policy in the Caribbean and around the world, especially with non-aligned nations. It seems utterly cruel to deprive such a large group of Americans of their only means of quick communication with the U.S. We cannot believe that you would want to see this, nor would you in any way condone such an organized effort to "starve out" hundreds of U.S. citizens, who are seeking to live in peace and be a credit to the U.S. elsewhere. These same agencies and elements in the press would seek to destroy any progressive thinking official.

Our cooperative project in Guyana has been cited by people the world over as an example of a new image for the U.S. This project and the efforts of Peoples Temple were recently praised in the magazine One World, a publication of the World Council of Churches. Even Russia's New Times magazine has praised this work and done so in spite of our strong support of Russian people of Jewish descent, an obvious disagreement. We receive letters weekly from Russia, as well as from people in other parts of the world who have heard of the project, offering advice and assistance. In fact, several overtures have been made from Russia, which see our current harassment as a form of political persecution. We do not want to take assistance from any people nor do we want to become an international issue. We also do not intend to be starved out by having our legitimately earned income cut off through the efforts of Trotskyite people and embittered malcontents. We have no political aspirations whatsoever. Jim Jones has spent the last 8 months working to develop the project in Guyana. We wish to continue to do so unmolested and unhampered. This project has done a great deal of practical good for the U.S., not only in promoting a positive image in a place where many of the populace have more of a left leaning, but also in a very tangible way financially. The amount of tax dollars we have saved the U.S. by taking people off welfare and off SSI and steering some from inevitable lives of crime would total conservativeiy in the hundreds of thousands. More importantly than that, lives have been saved that would have been meant for destruction. It seems cruel that anyone would want to escalate this type of bureaucratic harrassment into an international issue, but it is equally evident that people cannot forever be continually harrassed and beleaguered by such tactics without seeking alternatives that have been presented. I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harrassed from one continent to the next. I hope you can look into this matter and protect the right of over 1,000 people from the U.S. to live in peace.

Sincerely,

Jim Jones

AFFIDAVIT OF YOLANDA D. A. CRAWFORD SHOWING THE TEACHINGS AND PRACTICES OF REV. JAMES WARREN JONES IN GUYANA, SOUTH AMERICA

I, Yolanda D. A. Crawford, certify as follows:

1. I was in Guyana, South America as a member of Peoples Temple from April 1, 1977 until June 29, 1977. Rev. James Warren Jones ("Jim Jones"), the leader of Peoples Temple, was in Guyana most of April and during the latter part of June, at which times I witnessed the following statements and practices by him.

2. Jim Jones said that the United States is the "most evil" nation in the world, referring to its political and industrial leaders as "capitalistic pigs". He said he would rather have his people dead than live in the United States.

3. Jim Jones prior to June said that people would be coming to live in Guyana for a temporary period of time. In June Jim Jones stated that the people he brings over from the United States will be staying in Guyana "permanently".

4. Jim Jones said that nobody will be permitted to leave Jonestown and that he was going to keep guards stationed around Jonestown to keep anybody from leaving. He said that he had guns and that if anyone tries to leave they will be killed ("offed") and their bodies will be left in the jungle and "we can say that we don't know what happened to you." He also said, "I can get a hit man for fifty dollars. It's not hard for me to get a hit man anywhere."

5. While still in the United States, Jim Jones asked the Temple members to turn all their guns over to him. I also saw ammunition being packed in crates for shipment to Guyana addressed to Peoples Temple from San Francisco. I heard Jim Jones say, "If anyone tries to start anything, we are ready and prepared to die for our cause."

6. Jim Jones said that black people and their sympathizers were going to be destroyed in the United States, that "the Ku Klux Klan is marching in the streets of San Francisco, Los Angeles, and cities back east". There was "fighting in the streets, and the drought in California is so bad, Los Angeles is being deserted".

7. Jim Jones said that everyone should turn in their passports and all their money to him, that nobody is to visit any local Guyanese people unless on a "mission" and in the company of other Temple members, that nobody is to make any telephone calls to relatives, that nobody was to send any mail to the United States without first getting it "cleared". All incoming mail was first received by Temple secretaries and read before being shown to the person addressed.

8. Jim Jones said that "I will lay my body down for this cause" and asked others to make the same promise, which they did by a show of hands, and also asked them to commit themselves to kill anyone attempting to hurt him.

9. Jim Jones ordered all of us to break our ties with families. He said that our highest and only loyalty should be "the cause", and that the only reason for staying in touch with our families was to collect inheritances when "they died off" and to keep them pacified "so as not to make trouble for the cause".

10. Jim Jones ordered us to "report" on one another to prevent "treason". His technique was to have everyone report to him (or his two or three most trusted leaders) all suspicious talk or behavior of others.

11. Jim Jones ordered people punished when they broke his rules. The punishments included food-deprivation, sleep-deprivation, hard labor, and eating South American hot peppers. I saw a teenager, Tommy Bogue, being forced to eat hot peppers at a public meeting.

12. So far as I know, only one person (Leon Brosheard) out of 850 or more residents has dared to leave Jonestown since my mother, husband and I left on June 29, 1977. Before Jim Jones allowed me to leave, I was forced to promise him I would never speak against the church, and that if I did I would lose his "protection" and be "stabbed in the back". Furthermore, Jim Jones ordered me to sign a number of self-incriminating papers, including a statement that I was against the government of Guyana, that I had plotted against that government, that I was part of the PPP (Peoples Progressive Party), which is the opposition party in Guyana, and that I had come to Guyana to help the PPP. Jim Jones said the reason for signing those papers was to discredit me if I ever decided to leave the movement "and talk". Also, before leaving for Guyana, I was ordered to fabricate a story and sign it stating that I killed someone and threw the body in the ocean. I was told that if I ever caused Jim Jones trouble, he would give that statement to the police. He further intimidated me and others in the congregation by saying, "I, (Jim Jones) have Mafia connections, and they will stand with me all the way."

13. I heard him state to the congregation in Guyana that Marshall Kilduff, who wrote the first articles exposing him, was dead. He said, "The angels have taken care of him". We all knew the "angels" were his people who would do you in if you crossed Jim Jones.

14. Jim Jones ordered all telephone calls to relatives in the United States to be made in the presence of Temple members and after coaching. When my mother tried to call her brother in the United States and get him to stop criticizing the Temple, Jim Jones stood by her side and told her everything she was to say and then faulted her for not being forceful enough. He ordered us to tell our relatives in the United States to stop criticizing him or we would not be allowed to return home.

15. On numerous occasions I was in the congregation when he told us "I am God" and "there is no other God, and religion is the opium of the people." He stated he used religion only to get to the masses.

16. I recall several instances of Jim Jones stating he could silence critics or defectors by accusing them of being homosexuals, child abusers, terrorists or sexual deviates.

I declare under penalty of perjury that the foregoing is true and correct. Executed at San Francisco, California on April 10, 1978.

Yolanda D. A. Crawford
YOLANDA D. A. CRAWFORD

STATE OF CALIFORNIA,
COUNTY OF San Francisco } ss.

ON April 10 1978
before me, the undersigned, Notary Public in and for said State, personally appeared
Yolanda D. A. Crawford
known to me
to be the person whose name she subscribed to the within instrument,
and acknowledged to me that she executed the same.

WITNESS my hand and official seal

Notary Public in and for said State.

OFFICIAL SEAL
GERALD B. WEINER
NOTARY PUBLIC - CALIFORNIA
SAN FRANCISCO COUNTY
My comm. expires AUG 23, 1981

120 Montgomery St., San Francisco, CA 94104

STEVEN A. KATSARIS

AFFIDAVIT

AN ACCOUNT OF SOME OF MY EXPERIENCES WITH PEOPLE'S TEMPLE CHURCH WHEN I ATTEMPTED TO VISIT MY DAUGHTER IN GUYANA.

In July, 1977 my daughter Maria called me from San Francisco to tell me she would be going to the People's Temple Agricultural Mission in Guyana and would be there several weeks. She also informed me that an article highly prejudicial to People's Temple Church was about to be published in the New West magazine and asked it I would send a telegram to the publisher in support of the Church's work. I did so stating in the telegram that I believed they were working with people that our social system had largely neglected. Shortly after the first article appeared in New West magazine my daughter called me from Georgetown to inform me that the article was untrue, politically motivated and that I should have no concern about her activities in the Church. She also told me that she wanted to stay several more weeks in Guyana if that was agreeable with me.

At that time a number of articles appeared in newspapers concerning the experiences of some members of the Church. I became increasingly concerned about my daughter when I read that members had been subjected to various types of psychological and physical coercion. In several phone calls with my daughter I was assured that she was well and told her that in several months I would be visiting Washington D.C. on personal business and was considering going on to Guyana afterward to see her. She appeared enthusiastic and receptive to this idea.

My daughter's letters continued to be positive mentioning that she missed me, was concerned about my health, and asked me to send down some mosquito netting and other things that she needed. Early in September 1977 I contacted the Church offices in San Francisco and asked them to inform Maria on their radio phone that I would be arriving in Georgetown on September 26. Several days passed and I received a telephone call from People's Temple Church telling me that radio communication had not been favorable and they were unable to contact my daughter. I told them to keep trying since there still was adequate time before I would be leaving for South America. Several days later at 3:00 in the morning I received a telephone call from an unidentified person who told me that she was part of the group of people who had left People's Temple Church. The purpose of her phone call was to discourage me from going to Guyana. She said it would probably put my daughter in a difficult position. The caller hung up before I could ask any questions. The following night again at approximately 3:00 A.M I received another phone call. Again the unidentified caller cautioned me about going to Guyana and in more forceful terms told me that it might not be safe for me to do so. The following night I received another telephone call at approximately 4:00 in the morning. This time the caller was a man who told me I should think carefully about my decision to go to Guyana and mentioned that since I lived alone on a ranch in an isolated area my home could be burned down.

The next night on September 14 I received a radio phone call from my daughter Maria. She told me she had learned of my plans to visit her in Guyana and asked that I delay my trip until December when a group

of prominent clergy would be visiting their agricultural project. The radio phone call was prolonged with many pauses and interruptions but the essence of the conversation was a series of obstacles presented to me by my daughter to discourage me from visiting. After I told her that I did not wish to travel with a group of clergy in December and that I would be going down September 26 she told me that the government of Guyana discouraged visitors due to the "tremendous harrassment" that Jim Jones had been subjected to. She mentioned that he had been shot at in the jungle. I told my daughter that both she and Jim Jones knew that I would not harrass them, that I had supported her membership in the Church and that I would go to the Guyanese Embassy in Washington and ask for clearance to travel to Guyana. After a pause, Maria told me that it was the policy of the Church not to permit visitors to the project. This seemed extremely strange to me since I had letters from my daughter indicating that there were daily visitor to the project. (See attached copy.) I then offered to meet Maria in Georgetown. She told me she would not be in Guyana but would be in Venezuela during the time of my intended visit. I suggested meeting her in Venezuela but she said she could not see me there since she woul only be in that country several days and wanted to spend that time with her fiance. Her fiance's name reportedly was Larry who was the medical officer for the agricultural project. I have since learned that anothe parent Sherwin Harris has been told that his daughter in Guyana is married to the same doctor. I interpret this ploy as a rather crude attempt to assure parents that their children in the Church are well and married or about to be married to fine professional people. The radio phone call was extremely strange and caused me great anxiety because it

did not sound like my daughter was free to speak for herself and certainly her choice of words did not appear natural. The long pauses in the conversation made me suspect she was being coached. When I finally told her that I was upset and frightened and that I would use every legal and diplomatic means to see her she replied that she would not see me even if I did come to Guyana.

The following day I sent a telegram to Rev. Jim Jones telling him of my concern and asking for his reply. (Copy attached.) No reply was ever forthcoming.

Shortly afterwards I left for Washington D.C. where I contacted John Matheny, Military Advisor to Vice President Mondale, and Frank Tuminia of the Guyanese Desk of the State Department. I told them of my concern and solicited their help. I also went to the Guyanese Embassy and was assured that I could travel to Guyana. When I arrived in Georgetown I first went to the United States Embassy and made contact with Mr. Richard McCoy. He showed me a handwritten transcript that wa delivered to the Embassy by People's Temple Church member Paula Adams. The message claimed to be from my daughter and had been received in Georgetown via radio phone. It stated that Maria was happy, she was twenty-four years old, engaged to be married and had had a traumatic childhood and did not wish to see her father. Mr. McCoy stated that Paula Adams volunteered background information on me saying that I was a child molester and had sexually abused my daughter and offered that as a reason that Maria did not want to see me. After an unsucce sful attempt to make contact with my daughter in the interior I retur

phone calls that I have received, this appeared to be a definite possibility. After speaking with Mr. Robert Chilamidos an investigator for the State of California, with Mr. James Hubert investigator for the United States Treasury Department, and Mrs. Jan Tespool an investigator for the Mendocino County Sheriff's Department I lived in constan anxiety for my daughter's safety. I was convinced that People's Temp Church was using their humanitarian efforts and social welfare activities to cover for their ultimate goal which is the establishment of world socialism (facism?) with Jim Jones as their leader and that the would stop at nothing including calumny, character assassination, bla mail, threats of violence and even murder to achieve their goal. In early November I made another trip to Washington D.C. where I convinc Guyanese Ambassador Lawrence Mann to arrange a meeting between my dau ter and me. He went to Georgetown and while there called me and told me that Rev. Jones had agreed to the meeting and assured him that he wanted the members of his Church to have the closest possible relati with their families. I was told to come to Georgetown which I did t following day. Ambassador Mann met me at my hotel in Georgetown, to me that Maria would be in the following day and that he had arranged to take Maria, Mr. McCoy from the United States Embassy and me to di as his guests. After the dinner he and Mr. McCoy would depart and Maria and I could have the opportunity to speak privately. Maria di not arrive as planned and the Ambassador phoned me explaining that Church was having difficulties getting her to Georgetown from the ir ior. The following day I was given the same story. And finally by Saturday of that week the Ambassador called and told me that Maria be arriving at 4:00 p.m. At 6:00 p.m. that day the Ambassador agai

called, appeared somewhat irritated and said he had been informed by the Church's offices in Georgetown that Maria had arrived but was not feeling well and could not go to dinner. I immediately called the Church offices and asked to speak with my daughter. I was told to wait and after a considerable delay was told that Maria was not there and had gone out to dinner. I asked that she call me at my hotel when she returned and was assured that she would. I did not receive a telephone call on Saturday night. However, at 7:15 Sunday morning I was informed by a representative of People's Temple Church that Maria would meet with me in 45 minutes. Ambassador Mann and Mr. McCoy were at the meeting when Maria arrived with four other persons, two men -- one who identified himself as an attorney representing the Church -- and two women. Maria appeared agitated, could not look me in the eye, and did not return my embrace which appeared unusual and even ominous to me. She looked as if she had not slept well or had been deprived of sleep over a long period of time and her general attitude was one of suspicion, hositility and paranoia. She accused me of causing trouble for the Guyanese government and stated that because of my efforts Guyana had been black listed by the International Human Rights Commission. She stated further that the Church had been informed by the United States government that I was a member of a conspiracy against the Church and was associated with a right wing congressman who intended to destroy the Church. She accused me of lying to her about my health. When I pointed to Paula Adams, one of the women who accompanied her to the meeting, and asked if she knew that this woman had gone to Mr. McCoy and told him that I had abused my daughter sexually, Maria refused to discuss the subject. When I told her that I had information that she

had signed an undated suicide note, she demanded to know the source of my information. I told her that was not the important issue and and that she could alleviate my anxiety by simply telling me it was not true. She replied that since I would not reveal the source of my information she would not discuss that subject. In the course of the conversation with Maria I told her that before leaving for Guyana I had spoken with Grace Stoen who wanted me to convey her love and concern to her son John. Maria told me that Grace was an unfit mother and she had abused her child and that Maria was now the mother for John. She also told me in a tone that I did not believe possible from my daughter that if Grace made any attempt to get her child back she would be sorry. My daughter's affect and the manner in which she spoke conveyed to me the tone of a serious threat. The entire meeting was extremely painful for me and depressing. I managed to tell my daughter that if she ever wanted to return home a ticket would be waiting for her at the Embassy. When I told her of my belief in God and that somehow things would work out, she and another woman from the Church were quick to point out to me that they do not believe in God.

After the meeting I went to the airport to catch a flight to New York City. At the airport I received a message to call Mr. McCoy. In our telephone conversation he told me that both he and Ambassador Mann were disturbed by the meeting and believed that something strange was happening since he could see no reason why the Church should take that attitude toward me. He told me that he would write to me, but to this date I have received no communication from him. After arriving in New York City I proceeded to Washington D.C. where I spent numerous days

contacting as many people in the government as I thought would help me. Most were sympathetic but were quick to point out that since my daughter is 24 years of age and since it appears that she is in Guyana voluntarily there is little they could do to help me.

Since November I have received no communication from Maria and have not attempted to make contact with her since I believe this might be interpreted either as an attempt on my part to get her out of the Church or as a sign that Maria is waivering and is about to defect and might place her life in jeopardy.

Steven A. Katsaris

Steven A. Katsaris
Trinity School for Children
Ukiah, California

April 4, 1978

E OF CALIFORNIA,
NTY OF MENDOCINO } ss.

ON April 4, 19 78
before me, the undersigned, a Notary Public in and for said State, personally appeared

--STEVEN A. KATSARIS--

known to me,
to be the person whose name is subscribed to the within instrument,
and acknowledged to me that he executed the same.

WITNESS my hand and official seal.

Dorothy B. Martin
Notary Public in and for said State.

OFFICIAL SEAL
DOROTHY B. MARTIN
NOTARY PUBLIC - CALIFORNIA
PRINCIPAL OFFICE IN
MENDOCINO COUNTY
My Commission Expires January 20, 1981

ACKNOWLEDGMENT—General—Wolcotts Form 233—Rev. 3-64

MAILGRAM SERVICE CENTER
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western union Mailgram

2-07007 3E258002 09/15/77 ICS IPMRNCZ CSP SROA
1 MGM TDRN UKIAH CA 09-15 0420P EST

STEVEN A KATSARIS
915 WEST CHURCH ST
UKIAH CA 95482

THIS MAILGRAM IS A CONFIRMATION COPY OF THE FOLLOWING MESSAGE:

LT TDRN UKIAH CA 166 09-15 0204P PDT
INT LT REV JIM JONES PEOPLES TEMPLE AG PROJECT CARE MR MCCOY
US EMBASSY
GEORGETOWN (GUYANA)

RADIOPHONE COMMUNICATIONS SEPTEMBER 14TH WITH DAUGHTER MARIA KATSARIS CAUSED EXTREME ANXIETY STOP PLANS TO VISIT HER SEVERAL DAYS HAVE MET WITH CONFLICTING REASONS WHY SHE CANT SEE HER FATHER STOP I WAS TOLD THE GUYANA GOVERNMENT DISCOURAGED VISITORS STOP I OFFERED TO SEEK PERMISSION THROUGH GUYANA EMBASSY THEN TOLD IT WAS YOUR POLICY NOT TO PERMIT VISITORS TO PROJECT STOP I OFFERED TO MEET MARIA IN GEORGETOWN STOP THEN TOLD SHE WOULD BE IN VENEZUELA WITH BOY FRIEND STOP I SUGGESTED MEET HER IN VENEZUELA STOP THEN TOLD NOT TO COME TO GUYANA BECAUSE SHE WOULD NOT SEE ME STOP WHAT IS WRONG CANNOT COMPREHEND DAUGHTERS REFUSAL TO SEE ME STOP AM TRYING HARD TO BE OBJECTIVE AND NOT BELIEVE IN RECENT PUBLICITY STOP WHY CANT I SEE MARIA STOP HER RECENT LETTERS INDICATE SHE LOVES AND MISSES HER FAMILY STOP UPON ASSURANCE BARRY WOOD FORMER DIRECTOR LEGAL SERVS FOUNDATION MENDOCINO COUNTY I WILL ARRIVE IN GEORGETOWN TO SEE MARIA SEPTEMBER 25TH AM HURT PUZZLED AND ANXIOUS PLEASE REPLY STEVEN A KATSARIS TRINITY SCHOOL 915 WEST CHURCH STREET UKIAH CALIFORNIA 95482
STEVEN A KATSARIS

CL 14TH 26TH 915 95482
1625 EST

.BNCOMP MGM

Dear Pop,

How are you feeling? I really hope you are doing better. Has the doctor told you anything else. Please let me know because I am worried about you.

Right now I am in the interior again. I came in by boat which takes about 23 hours coming down the Kaituma River is one of my most favourite things. It is hard to describe how beautiful it is. It is so peaceful. I like to sit out on the deck and watch all the scenery. All the animals and birds, plus all the different kinds of tropical plants. The little Amerindian children run out to wave at the boat. The boat is called the Cudjoe its the one we have at the aqueultural project.

I live in a very nice wooden cottage. Some of the cottages here are made out of thatch. It is a kind of plant, sort of like palm leaves, but not really. The Amerindians go out in the bush and cut it down. They dry it out for a few days and then intertwine it on a pole frame. It is absolutely waterproof & looks very nice. They are just as durable as the wooden ones.

See page 5

do different things around here. I sort of help coordinate, but I also spend time in the medical clinic and in the school. Also I like to go out and work in the fields with the plants. One of the carpenters here is even showing me a few things. I love working with my hands. I can honestly say I have never been happier or healthier. There is something about this climate I guess. Also being able to work outside without all the tension and pressure of a city. I don't think you realize it until you get away from it.

I know you would love it here since I know how much you like working outside & stuff. Some of the things going here are that you would be interested in are: a huge piggery where pigs are raised. Also there are goats & cattle will be coming in soon. There are also about 10 large chicken houses. I don't know if you have ever heard of the Cassava which is a plant grown here. It is kind of like a potatoe. You can be made into bread or fixed like any kind of potatoe. A syrup called cassaroop which is a pepper

lar flavoring in the Caribbean can be made from it. It is sort of like soy sauce is to Chinese food. It looks like it only thicker + the taste is not similar. The leafy part is used for animal feed. All these things are processed in a large cassava mill. There are acres + acres of crops. I don't know all of them but some are: aloe, lime, pineapples, bananas, corn, okra, coffee, breadfruit, different citrus and vegitat

The people here are working on developing new kinds of food. For example there is a large bean called a cutlass bean. They found it has a very high protein content and tryed different ways of using it. Anyway they came up with a way to fix it so it tastes just like sausage patties + even looks like it. Also it can be fixed into a meatloaf only we call it cutlass loaf. It is delicious. It is one of my favorite things + I wouldn't care if I never ate meat again if I had my cutlass patties. That is only one example of the things that have been developed here. The government is very impressed and has said this is the best

model of agriculture in the nation. Some of the other things that are here are a saw mill, carpentry shop, school, medical clinic and other things which I'll tell you about next time. I guess I am really rambling on but I just want to share my enthusiasm with you for what is going on here. I know you would love it like I said. It is hard to describe all the beauty of the jungle and all that is going on at the project too.

Right before I came into the interior, I helped put together an exhibit for all the government officials and the Parliament. It took a large room and we had different tables like for education, agriculture, recreation, etc. We also had a long table where they could sample the new foods developed at the project with foods all native to Guyana. That was a real big hit. We had papaya fried pies, plantain chips and bean burgers. (which I also love) a new kind of breakfast cereal from plantain & lots of other stuff. (I think you can tell

[illegible] kind of like the food here (ha ha) I think I might even get fat if I ke this up.) [illegible] any way back to the exhibit... (I guess you have figured one reason why I never became a wri is because I don't keep my tho to organized on paper — I just s around all over the place, Tel I was saying the exhibit was a big hit and they were very impressed.

Visitors come into the proj daily as it has become a so of model, and is pretty unique Today 63 teachers & educators came through. They liked the way the school is set up and intend to incorporate some the same ideas in a school the government is opening up here nearby.

Yesterday the ambassador to the U.N. came with his wif They brought a little boy from Venezuela who had suffered from malnutrition — all his brothers & sisters had died from it. He is 4 yrs old but looks like he is only 2 from being so malnourished. But he is really cute and he is being adopted here at the mission. We ha

many children from the local area living here. One thing that has been done by the medical clinic is that gastroenteritis (if that's how you spell it - which I'm sure it's not) has been virtually wiped out in this area.

Anyways I better stop for now & I don't want you to have to read through a whole lot. But I do have a lot to tell you. Some feature attractions from upcoming letters include * more about what I do, * the school, * the bush, * the animals here, and much more. Oh! How could I forget to tell you - I am now the proud mother of 3 baby armadillos! Their nest was disturbed out in the fields which meant the mother would probably reject them. So now I am feeding them with an eye dropper. I hope they make it. It would be neat to have little armadillos running around!

One last thing - please, please, please do not get disturbed by the bad publicity the church has gotten. I am more convinced than ever of conspiratorial + political set-ups. It is absolutely incredible how the press can print such a

[redacted]

[illegible] sure of [illegible] and are allowed to get by with it. They refuse to print what we have had to say or to show the truth. I guess the other makes for more sensational reading. I am not surprised though. A society that is based on economic inequality ~~is~~ and ~~[illegible]~~ classism is certainly not going to let and organization advocating economic & racial equality exist too easily. But no matter what they think, they will not succeed. This group has done too much good and helps to many people. ~~[illegible]~~ What is unfortunate is that the mentality of many people is so objective when it comes to the media. Most people believe everything they hear on the news and read in the papers. Even mom said to me, "Well they wouldn't print it if it wasn't true." I love her very much & I think she is very intelligent but that is how she sees it too. If you happen to talk to her please tell her not to worry about it since there isn't a thing to even be worried about in the first place. What I

worry about + wonder that such a thing has been allowed to happen. What is ironic is that we have always been the first to stand for freedom of the press & 5th amendment rights. I can certainly tell you I will have a hard time believing the papers anymore. At least I will look at what is being said with a very scrutinizing eye. Well that's also enough of that. If you want to know anything - just ask me. The fools would be rather hard pressed to look around this place which is just one aspect of our work - and continues with what they are saying - when hundreds of needy people are being clothed, housed & fed + given good medical care.

I am also writing Mom + if you send me Layla's address I will write her too. The mail will probably take about 2 wks to get to me in the interior - so hurry up & write! Some of these times I will get some guy in the U.S. to set up a phone patch + will call you on the radio. Bye for now. I love you & miss you. Write. Your daughter, Maria

P.S. THIS IS REALLY MY WRITING !!!

LETTER FROM 15-YEAR OLD DONNA PONTS TO HER GRANDMOTHER

Grandma,

Hi! How are you doing? I hope you & everyone else are doing good. I'm doing well & I'm really happy. I really like Guyanese life.

What have you been up to? I've mainly been going to school. I've made alot of friends & we really have alot of fun! I've been getting good grades so far.

There are a few different foods I have never heard of before. Like a fruit called the Soursop. It is hard to describe but all I know is that it's delicious. It is good to eat it fresh & also to mash it up & put it in the freezer - it tastes like sherbert. There is also the Granadilla. You use the pulp & make cobbler out of it. It tastes better than but something like peach cobbler.

I am sorry to hear that you called the radio station but since you did I will not be writing you any more. I don't know what you think - all I know is that I love it in Guyana & I truly am happy.

Yours Truly,
Donna

In July - 1977 my sons told me they wanted to go to Uganda for two weeks. They had been several places with the church members & this time they asked for them to go.

On July 26 1977 this my husband and I left for work, leaving both sons at home. We had already decided to go. We did not know that had left for Uganda. We only talked to Elder Fitzpatrick. We did talk to them by Fitzpatrick Radio, Two or three times.

About three weeks after they had left my husband went to the Church (Temple Temples) + talked to Joanne Jones, in the presence of Sister Collier + Hewett Dept. We asked for the return of our sons, they are to go to Uganda, but Marilene said she talked to Collier + felt that, Patrick + Ian should come + we should not interfere.

The saints wished to go to Temple Church + talked to Joanne Jones + the [illegible] the [illegible] the [illegible]

[illegible] told [illegible] [illegible]

he told me that I could not be in communication with my own attorney.

On Nov 28-77 I left to court for the return of William Allen at that time he was still a prisoner against me. The [illegible] that I was free but to find another home. (8.4.) Christine Ferguson told me I needed this to find William Allen's family I was not going to keep his [illegible] Wednesday we went to court for the Ferguson to William Allen name, the ticket was issued.

On Dec -14-77 Jose Ferguson Holmes the attorney Jose Allen Montgomery, went to Ferguson's final hearing meeting and there decision for it was but they that I did not die or take to live with, that I what we was told by the Ferguson Prime Minister of Foreign Affairs Mr. Pol Pitte

We stayed 8 days but from Oct 20 at the point we do not know if we [illegible] or alive, for we have not heard from the [illegible]

Dear Mom & Dad

How is everything going? Everything with me is going just fine. Im here in Jonestown and all I got to say is that you have to see it to believe it, its the most beautiful place I've ever seen. It's called Jonestown because that's what it is a small town. I spend half the morning working in the mill where they make bread & the rest of the day fooling with hatchets and/or going swimming or workout even. Here is the place I would want to spend the rest of my life so as of now Im staying. I love you both and think of the both of you everyday. (Not just mom but you too Dad). I often think of the things you taught me about being a man, you were right since I been here I feel like a man alert. I really appreciat the time you took with me even tho alot of the times I wanted to get mad and walk away. I'm for everything. (and it really is me in it). Of I didnt

... the time you left. Gone to ... Parents ... life would be rough but instead it's sweet. The ... are all nice and friendly. The only thing ... that would make it better is if you were here ... P.S. The beauty queen that I'm now dating misses ... Please write soon and stay in contact.

Love you always.
Bruce Blair

Dear Mom & Dad

How are you doing? Fine I hope. I'm doing fine here. The weather very beautiful here. The people here are very nice & friendly/always willing to help you. The only sorrow I have is that you guys are not here with me. Also make sure you tell Grammy I love & miss her too. Hope you will come here soon and share all the happiness I have with me. Once Oreg. you're here all pressure & tension leaves. Tell Dad I wish him all the success in his business and I often find myself thinking about him. Well I have to go now. Till he writing again soon.

Love Yg

P.S Mom tell Bonnie I missed her too. And Uncle Bill its worth it.

Your son Bill Oliver

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SIGNATURES OF PETITIONERS FOR ELIMINATION OF HUMAN RIGHTS VIOLATIONS IN GUYANA BY REV. JAMES JONES

Name of Relative at Jonestown, Guyana	Age	Signature of Petitioner	Relation
[illegible]		[illegible]	[illegible]
Carolina Kerns	19	[illegible]	[illegible]
Magnolia Harris	61	[illegible]	[illegible]
Magnolia Harris		[illegible]	[illegible]
[illegible]	21	[illegible]	Father
MARCIA SIMON	22	[illegible]	Daughter
BARBARA SIMON	22	[illegible]	Daughter
Liane Harris	21	Liz Harris	sister
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
Jacky Lynn Hunter	13	Marjorie L. Hunter	Mother
Patricia Ann Hunter	14	Marjorie L. Hunter	Mother
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	13	[illegible]	[illegible]
[illegible]	14	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
John Victor Stoen	6	Jeannette O. Stoen	Father
Mike Rozynko	20		Sister Brother-in-l
Chris Rozynko	22		Sister Brother-in-l

SIGNATURES OF PETITIONERS FOR ELIMINATION OF HUMAN RIGHTS VIOLATIONS IN GUYANA BY REV. JAMES JONES

	Name of Relative at Jonestown, Guyana	Age	Signature of Petitioner	Relationship
1.	Charles Touchette	47	Marsha Touchette	father
2.	Joyce Touchette	45	Marsha Touchette	mother
3.	Tracy Touchette	25	Marsha Touchette	brother
4.	Al Touchette	23	Marsha Touchette	brother
5.	Christine Touchette	19	Marsha Touchette	sister
6.	Clara Devaney	60+	Marsha Touchette	grandmother
7.	Helen Devaney	60+	Marsha Touchette	grandmother
8.	Tim Devaney	30s	Marsha Touchette	brother
9.	[illegible]	52	[illegible]	[illegible]
10.	[illegible]	14	[illegible]	[illegible]
11.	[illegible]	17	[illegible]	[illegible]
12.	[illegible]	19	[illegible]	[illegible]
13.	Mary [illegible]	52	Rose Davis	aunt
14.	Amanda [illegible]	17	Rose Davis	cousin
15.	Emmett [illegible]	14	Rose Davis	cousin
16.	Marcia [illegible]	15	Rose Davis	cousin
17.	Naeia Beam	7	Rose Davis	cousin
18.	Cornelius Sylvain Jr	14	Rose Davis	cousin
19.	John Victor Stein	6	Grace L. Stein	son
20.	Maria S. Katsaris	24	Stavroula Katsaris	daughter
21.	Mark Alexander Ely	17	[illegible]	son
22.	Wendi E. Ely	19	[illegible]	daughter

April 11, 1978

SUMMARY LISTING OF OUR RELATIVES IN JONESTOWN, GUYANA

Name of Relative at Jonestown	Age	Signer of This Accusation	Relation to Signe
1. Wagner, Mark	16	Richard Wagner (San Francisco)	Son
2. Harris, Liane	21	Sherwin Harris (Lafayette)	Daughter
		Elizabeth Harris (Lafayette)	Sister
3. Ponts, Donna	15	Don Ponts (Ukiah)	Daughter
4. Oliver, William S.	18	Howard Oliver (San Francisco) Beverly Oliver (San Francisco)	Son Son
5. Oliver, Bruce H.	20	Howard Oliver & Beverly Oliver	Son
6. Katsaris, Maria	24	Steven A. Katsaris (Ukiah)	Daughte.
7. Rozynko, Michael	20	Sandy Rozynko Mills (Oakland) Steven Mills (Oakland)	Brother Bros.-i.
8. Rozynko, Chris	22	Steve Mills & Sandy Rozynko Mills	(Same)
9. Stoen, John Victor	6	Grace Stoen (San Francisco)	Son
		Timothy O. Stoen (San Francisco)	Son
10. Sly, Mark A.	17	Neva Jean Sly (San Francisco)	Son
11. Sly, Donald E.	42	Neva Jean Sly	Husband
12. Houston, Patricia	14	Robert H. Houston (San Bruno) Nadyne L. Houston (San Bruno) Carol Boyd	Grandch Grandch Niece
13. Houston, Judy Lynn	13	Robert & Nadyne Houston; Carol Boyd	(Same)
14. Kerns, Carol Ann	19	Ruth Reinhardt (Davis)	Sister
15. Kerns, Ellen Louise	51	Ruth Reinhardt	Mother
16. Harris, Magnolia	61	Sylvia White (San Francisco)	Mother
		Leinaola White (San Francisco)	Grandmo
17. Lopez, Vincent	17	Walter Jones (San Francisco)	Legal G
18. Simon, Marcia	22	Leon Simon (Oakland)	Daught.
19. Simon, Barbara	22	Leon Simon	Daught.
20. Griffith, Mary M.	52	Rose Davis (San Francisco)	Aunt
		Carnella Cross (San Francisco)	Mother
		[illegible] (San Francisco)	Sister

SUMMARY LISTING OF OUR RELATIVES IN JONESTOWN, GUYANA

Name of Relative at Jonestown	Age	Signer of This Accusation	Relation to Signe
21. Cobb, John	18	James Cobb, Jr. (San Francisco)	Brothe
22. Cobb, Brenda	15	James Cobb, Jr.	Sister
23. Cobb, Sandra	21	James Cobb, Jr.	Sister
24. Cobb, Joel	12	James Cobb, Jr.	Brothe
25. Brown, Ava	26	James Cobb, Jr.	Sister
26. Touchette, Charles	47	Mickey Touchette (San Francisco)	Father
27. Touchette, Joyce	45	Mickey Touchette	Mother
28. Touchette, Al	23	Mickey Touchette	Brothe
29. Touchette, Mike	25	Mickey Touchette	Brothe
30. Touchette, Michelle	19	Mickey Touchette	Sister
31. Swinney, Cleve	65	Mickey Touchette	Grandf
32. Swinney, Helen	65	Mickey Touchette	Grandm
33. Swinney, Tim	39	Mickey Touchette	Uncle
34. Berry, Diana	7	Carnella Truss (San Francisco)	Daught
35. Griffith, Marrian	15	Carnella Truss	Sister
36. Griffith, Emmett Jr.	20	Carnella Truss	Brothe
37. Griffith, Amonda	17	Carnella Truss	Sister

TOTALS: 37 Relatives in Jonestown
25 Signers of Accusation (As of April 11, 1978)

Temple Trouble

In the poor-black Fillmore district of San Francisco, the Rev. Jim Jones is revered as a good Samaritan with patrons in very high places. As pastor of the People's Temple, one of the largest interfaith churches in California, Jones not only claims God's power to heal the sick but also wields palpable clout among city and state political leaders. The governor, lieutenant governor, mayor, sheriff and district attorney have all visited the temple and, during the 1976 Presidential campaign, Jones himself shared a platform with Rosalynn Carter. Last December, the charismatic preacher who can muster black voters was named chairman of the San Francisco Housing Authority Commission by Mayor George Moscone. But now Jones stands accused by 30 former temple members of building his power through fear, fraud, physical beatings, the appropriation of parishioners' property and possible misuse of government funds.

The accusations were published in two August issues of New West magazine, which called for an investigation of the temple's financial and disciplinary practices. Church representatives promptly denied the charges. But in a pair of surprise moves last week, Jones resigned from the Housing Authority and District Attorney Joseph Freitas announced that he would look into the accusations.

Colony: No one has yet filed a formal complaint against Jones, who temple officials said was unreachable at the church's 27,000-acre South American farm colony in Guyana. The city's most powerful politicians still seem solidly behind the controversial minister. Mayor Moscone has said he saw no evidence that Jones had broken any laws and, in a recent Sunday-morning sermon at the temple, black state Assemblyman Willie Brown labeled the attacks "a measure of the church's effectiveness."

Jones preaches a religious socialism that he himself, it appears, is the first to practice. His church, which claims 20,000 members statewide, sponsors a drug-rehabilitation program, a free restaurant and medical clinic and a legal-aid service. More radically, Jones encourages his flock to give up their private property and live in low-rent apartments leased by the church from the city; Jones and his wife live modestly above the temple, where they are raising a multiracial family of seven adopted children and their own son. But his socialist activism also is expressed as politics. On Election Day, the poor deliver for [illegible]

mayor and district attorney. Jones's regimented followers were considered important to the winners.

According to some former church members, however, Jones's power is based as much on fear and fraud as on faith. His services are often held behind locked doors, and even then Jones is protected by bodyguards. The breakaway parishioners described ritual beatings and humiliating group encounters held at all-night sessions. A former secretary to Jones reported that the preacher faked healings by displaying chicken guts as tissue he had miraculously removed from cancer patients. Others said they had been persuaded into deeding over their homes to the church and had been talked into giving the temple government funds they received for running foster-care homes.

Richard Ramos—New West

Jones (inset). Klan drama. 'That's why people turned over all they had'

When New West first considered investigating the People's Temple the editors were barraged with pleas from politicians and businessmen to kill the story. When the editors persisted, some were harassed at home by anonymous callers. Meanwhile, other local newsmen reported similar coercion and only when word of the pressure campaign appeared in a local newspaper column did ex-members of the temple begin to tell of their experiences. In separate interviews with NEWSWEEK, former followers of Jones corrobo-

chette, 26, told how she and eleven o students slept in a crowded garage were given a weekly dole of $2 each members of a temple commune. T chette, who is white, said that Jones, is part American Indian, told them "h ugly and horrible it was to be white," "not to have sex because we were latent homosexuals."

KKK: Laura Cornelius, 52, a black wo an, said that Jones promised his follow a haven in Guyana when, as he predict Fascists took over the U.S. "He said t had a plan to exterminate blacks like t did the Jews," Cornelius recalled. also described a ritual by temple m bers that dramatized a Ku Klux K lynching. "That's why people tur over all they had," she said. "He tol the whites would take it."

Others reported threats against t lives if they dared talk to police and s that they had been made to sign fa confessions to crimes such as conspir against the government. "Jim alw said he had an in with the police," s Deanna Myrtle, 38, "so we thought go to the police would be suicide."

Church officials have issued sta ments countercharging that some of t dissenters were terrorists and child m lesters. Throughout the controvers Jones has remained at the Guyana far which the church says it funds w $150,000 annually. And some suspe that the Rev. Mr. Jones may be the fi to take up permanent asylum in t Guyana haven.

SAN FRANCISCO PROGRESS

Front Page, Wednesday, April 12, 1978

Human Rights charges made

A petition charging People's Temple leader Rev. Jim Jones with violating the human rights of persons under his control at Jonestown, the Temple colony in Guyana, South America, was delivered yesterday to Temple representatives at 1395 Geary St.

Some 25 parents and concerned relatives are asking Jones to send family members back to the United States for one week at their expense to demonstrate that they are not being detained against their will.

Parents claimed Jones has confiscated passports and personal funds and that all incoming and outgoing mail and phone calls are censored. They said access to and from Jonestown is controlled by armed guards.

Petitioners included former deputy district attorney Timothy Stoen whose six-year-old son, John, remains in Jones' custody despite a U.S. court order for his return. Jones reportedly claims to be the boy's natural father.

Stoehn and other parents gave reporters copies of affidavits describing their unsuccessful efforts to make contact with their children despite court orders, trips to Guyana and petitions to American and Guyanese State Department officials.

They expressed concern about statements attributed to Jones wherein he allegedly exhorted followers to be ready to die for his cause.

A "collective decision to die" is not outside the realm of possibility in a completely totalitarian set-up where the leader in charge is no longer rational, Stoen said.

Steven Katsaris, a spokesman for the relatives, said the group is not out to break up the Temple cult. "I'm not attacking Jones," he said. "We just want to see our children."

western union Mailgram

ALONE WITH THE US CONSULATE FROM THE INTERIOR TO GEORGETOWN, SURELY, IF SHE HAD WANTED TO LEAVE SHE WOULD HAVE HAD EVERY OPPORTUNITY.

IN OUR PROJECT, OUR CULTURAL PRESENTATION, OUR ENTIRE RELATIONSHIP TO GUYANNA, WE ARE BUILDING UNITY BETWEEN THE TWO NATIONS. IN OUR PROGRAM, WE PRAISED ON NATIONWIDE MEDIA COVERAGE THE CARTER ADMINISTRATION AND THE U S EMBASSY FOR ALLOWING US LIVE IN THIS COOPERATIVE WITH OUR FREE MEDICAL CLINIC, AN AGRICULTURAL PROJECT THAT HAS DONE SO MUCH TO HELP BUILD GOOD WILL BETWEEN THE U S AND GUYANA.

THE THREAT OF MERCENARIES TO DESTROY SUCH A BEAUTIFUL PEOPLE AND WORK IS UNTHINKABLE. YET THOSE WHO WOULD DESTROY FOR THE SAKE OF PERSONAL VENDETTAS ARE PLANNING TO DO JUST THAT.

PLEASE SEE THE CHARACTER THAT IT HAS TAKEN TO BUILD JONESTOWN. HOW CAN ANYONE MISS SEEING THE PERSONAL SACRIFICES REVEREND JONES HAS MADE TO TAKE RESPONSIBILITY FOR THE WELFARE OF SO MANY PEOPLE. (THERE ARE OVER 1,000 PEOPLE CURRENTLY LIVING IN THE PROJECT). WHY WOULD HE RISK REPUTATION AND STANDING AS A MINISTER TO PROTECT A CHILD THAT WERE NOT HIS? WHAT KIND OF LOVE IS IT THAT MAKES HIM WILLING TO SACRIFICE AT SUCH GREAT PERSONAL COST, TO SEE A CHILD SAVED FROM BEING USED AS A PAWN BY PEOPLE WHO HAVE NO INTEREST IN HIM? WHY ARE CYNICS AND TROTSKYITES SO LOATHE TO BELIEVE A MODEL HUMAN COMMUNITY COULD ACTUALLY EXIST -- WHERE PEOPLE ARE FULFILLED, EQUAL AND VERY HAPPY

FOR GODS SAKE, PLEASE DON'T LET THESE PEOPLE CARRY OUT THEIR TERRORISTS PLANS...

MEMBERS OF PEOPLE'S TEMPLE

06:16 EST

MGMCOMP MGM